A Theological Thesis on the Relationship That Pleases God: Contemplative Obedience versus Self-Proclaimed Service

論蒙神喜悅的關係：順服靜聽與自以為義的事奉之神學論文

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I. Introduction | 導論

The pericope of Martha and Mary in Luke 10:38-42 presents one of the most theologically significant contrasts in the New Testament regarding the nature of a relationship that truly pleases God. This passage is not merely a narrative about two sisters with different temperaments; it is a divine pronouncement on the very essence of what constitutes authentic discipleship and worship.

路加福音十章38-42節中馬大與馬利亞的經文段落，呈現了新約聖經中關於真正蒙神喜悅之關係的最具神學意義的對比之一。這段經文不僅僅是關於兩姊妹不同性情的敘事，更是對何謂真正門徒訓練與敬拜本質的神聖宣告。

This thesis argues that God is pleased not with frenetic religious activity performed in self-proclaimed devotion, but with the quiet, obedient posture of one who sits at His feet to receive His Word. Furthermore, this principle applies directly to those who pride themselves on memorizing Scripture yet lack genuine understanding through sound exegesis—those who weaponize Bible verses to shame others while remaining spiritually barren themselves.

本論文主張：神所喜悅的不是以自我宣稱的奉獻所進行的狂躁宗教活動，而是安靜、順服地坐在祂腳前領受祂話語的姿態。此外，這一原則直接適用於那些以背誦經文自傲、卻缺乏透過正確解經而來之真正理解的人——那些將聖經經文武器化來羞辱他人、自己卻在屬靈上貧瘠的人。

II. Exegesis of Luke 10:38-42 | 路加福音十章38-42節釋經

A. The Greek Text (NA28) | 希臘文原文

Luke 10:38-42 (Koine Greek):

> Ἐν δὲ τῷ πορεύεσθαι αὐτοὺς αὐτὸς εἰσῆλθεν εἰς κώμην τινά· γυνὴ δέ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτόν. καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαριάμ, ἣ καὶ παρακαθεσθεῖσα πρὸς τοὺς πόδας τοῦ κυρίου ἤκουεν τὸν λόγον αὐτοῦ. ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν· ἐπιστᾶσα δὲ εἶπεν· κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με κατέλιπεν διακονεῖν; εἰπὲ οὖν αὐτῇ ἵνα μοι συναντιλάβηται. ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ κύριος· Μάρθα Μάρθα, μεριμνᾷς καὶ θορυβάζῃ περὶ πολλά, ἑνὸς δέ ἐστιν χρεία· Μαριὰμ γὰρ τὴν ἀγαθὴν μερίδα ἐξελέξατο ἥτις οὐκ ἀφαιρεθήσεται αὐτῆς.

Transliteration:

En de tō poreuesthai autous autos eisēlthen eis kōmēn tina; gynē de tis onomati Martha hypedexato auton. kai tēde ēn adelphē kaloumenē Mariam, hē kai parakathestheisa pros tous podas tou kyriou ēkouen ton logon autou. hē de Martha periespato peri pollēn diakonian; epistasa de eipen; kyrie, ou melei soi hoti hē adelphē mou monēn me katelipen diakonein? eipe oun autē hina moi synantilabētai. apokritheis de eipen autē ho kyrios; Martha Martha, merimnās kai thorybazē peri polla, henos de estin chreia; Mariam gar tēn agathēn merida exelexato hētis ouk aphairethēsetai autēs.

Translation:

"Now as they were traveling, He entered a certain village; and a woman named Martha received Him. And she had a sister called Mary, who also sat at the Lord's feet and was listening to His word. But Martha was distracted with much serving; and she came up and said, 'Lord, do You not care that my sister has left me to serve alone? Then tell her to help me.' But the Lord answered and said to her, 'Martha, Martha, you are worried and troubled about many things, but one thing is needed; for Mary has chosen the good portion, which will not be taken away from her.'"

「他們走路的時候，耶穌進了一個村莊；有一個女人名叫馬大，接待了祂。她有一個妹妹名叫馬利亞，坐在主的腳前聽祂的道。馬大伺候的事多，心裡忙亂，就前來說：『主啊，我的妹妹留下我一個人伺候，你不在意嗎？請吩咐她來幫助我。』主回答說：『馬大，馬大，你為許多的事思慮煩擾，但是不可少的只有一件；馬利亞已經選擇那上好的福分，是不能奪去的。』」

B. The Syriac Text (Peshitta) | 敘利亞文（別西大譯本）

Luke 10:39-42 (Peshitta Syriac):

ܘܗܕܐ ܐܝܬ ܠܗ ܐܚܬ ܕܫܡܗ ܡܪܝܡ ܘܝܬܒܬ ܠܓܒ ܪܓܠܘܗܝ ܕܡܪܢ ܘܫܡܥ ܡܠܦܗ ܘܡܪܬܐ ܗܝ ܕܡܫܬܒܫܐ ܒܣܓܝܐܬ ܫܡܫܬܐ ܘܐܬܬ ܘܐܡܪܬ ܠܗ ܡܪܝ ܠܐ ܡܕܡ ܠܟ ܕܐܚܬܝ ܫܒܩܬ ܠܡ ܠܡܫܡܫܘ ܐܡܪ ܠܗ ܕܬܣܥܪ ܠܝ ܐܡܪ ܠܗ ܝܫܘܥ ܡܪܬܐ ܡܪܬܐ ܚܙܝܐ ܐܢܬ ܘܡܬܒܥܝܬ ܠܣܓܝܐܬ ܡܕܡ ܐܝܬ ܕܬܗܘ ܐܠܐ ܚܕ ܒܥܝܬ ܡܪܝܡ ܒܦܪܫܬ ܛܒܬܐ ܕܠܐ ܢܫܬܩܠ ܡܢ ܠܗ

Transliteration:

W'af l'hādā 'it hwā ḥātā d'šmāh Maryam w'yetbat hwāt lwāt reglawhy d'Māran w'šām'ā hwāt melawhy. Martā dēn metṭarfā hwāt b'tešmeštā saggī'ātā w'etat w'emrat leh: Māry, lā bṭīl lāk d'ḥāty šebqatny balḥōday l'mešmāšū? Emar lāh medēn d'te'dranī. 'Nā Yešū' w'emar lāh: Martā Martā, yāṣfā 'anti w'rahībā 'anti 'al saggī'ātā. Ḥdā hī dēn d'metba'yā; Maryam dēn menātā ṭābtā gebat lāh, hāy d'lā tetneseb mennāh.

Translation:

"And this one also had a sister whose name was Mary, and she sat at the feet of our Lord and was hearing His words. But Martha was troubled with much serving, and she came and said to Him: 'My Lord, does it not concern You that my sister has left me alone to serve? Tell her then to help me.' Jesus answered and said to her: 'Martha, Martha, you are anxious and troubled about many things. But one thing is needed; Mary has chosen the good portion for herself, which shall not be taken from her.'"

「這人也有一個姊妹名叫馬利亞，坐在我們主的腳前聽祂的話語。馬大卻為許多服事煩擾，就前來對祂說：『我主啊，我的妹妹留下我一個人服事，你不在意嗎？請吩咐她來幫助我。』耶穌回答說：『馬大，馬大，你為許多事憂慮煩擾，但不可少的只有一件；馬利亞已經為自己選擇了那上好的福分，是不能從她奪去的。』」

C. Key Lexical Analysis | 關鍵詞彙分析

1. περιεσπᾶτο (periespato) — "was distracted" |「心裡忙亂」

This verb is in the imperfect passive indicative of **περισπάω** (*perispaō*), meaning "to be drawn away, to be dragged around, to be over-occupied." The passive voice is critical—Martha was being *acted upon* by her busyness. She was not in control; her service controlled her. The prefix **περι-** intensifies the root **σπάω** (to draw/pull), indicating she was being pulled in every direction.

此動詞為 **περισπάω** 的未完成被動直述語氣，意為「被拉走、被拖拽、被過度佔據」。被動語態至為關鍵——馬大是被她的忙碌所牽制。她並非在掌控中，而是她的事奉在掌控她。前綴 **περι-** 加強了詞根 **σπάω**（拉/拽）的力度，表明她被拉往各個方向。

The Peshitta uses ܡܬܛܪܦܐ (*metṭarfā*), from the root ṭ-r-p, meaning "to be troubled, agitated, wearied"—conveying the sense of self-imposed exhaustion.

別西大譯本使用 ܡܬܛܪܦܐ (*metṭarfā*)，源自詞根 ṭ-r-p，意為「被困擾、激動、疲憊」——傳達了自我施加之疲憊的意涵。

2. παρακαθεσθεῖσα (parakathestheisa) — "having sat beside/at" |「坐在…旁邊」

This aorist passive participle of **παρακαθέζομαι** (*parakathézomai*) describes Mary's deliberate, settled posture. The compound **παρα-** (beside) + **καθ-** (down) + **ἕζομαι** (to sit) paints a picture of purposeful proximity and humble positioning. The Peshitta's ܝܬܒܬ (*yetbat*, "she sat") with ܠܘܬ ܪܓܠܘܗܝ (*lwāt reglawhy*, "at His feet") confirms the posture of a disciple before a rabbi.

此為 **παρακαθέζομαι** 的不定過去被動分詞，描述馬利亞刻意的、安定的坐姿。複合詞 **παρα-**（旁邊）+ **καθ-**（向下）+ **ἕζομαι**（坐）描繪了一幅有目的之親近與謙卑定位的圖畫。別西大譯本的 ܝܬܒܬ (*yetbat*，「她坐」）加上 ܠܘܬ ܪܓܠܘܗܝ (*lwāt reglawhy*，「在祂腳前」）確認了門徒在拉比面前的姿態。

3. ἤκουεν (ēkouen) — "was listening" |「在聽」

The imperfect active indicative of **ἀκούω** (*akouō*) indicates continuous, sustained listening—not a momentary act but an ongoing posture of receptivity. Mary was *continually* absorbing the Word of the Lord.

ἀκούω 的未完成主動直述語氣表示持續不斷的聆聽——不是片刻的行為，而是一種持續領受的姿態。馬利亞在持續地吸收主的話語。

4. μεριμνᾷς καὶ θορυβάζῃ (merimnās kai thorybazē) — "you are worried and troubled" |「你思慮煩擾」

μεριμνάω (*merimnaō*) means "to be anxious, to be divided in mind" (from **μέριμνα**, "care/anxiety," related to **μερίζω**, "to divide"). **θορυβάζω** (*thorybazō*) means "to be disturbed, to make an uproar." Together, Jesus diagnoses Martha's condition: a divided mind producing inner turmoil. The Peshitta renders this with ܝܥܨܦܐ (*yāṣfā*, "anxious") and ܪܗܝܒܐ (*rahībā*, "agitated/hurried").

μεριμνάω 意為「憂慮、心意分裂」（源自 **μέριμνα**，「掛慮/憂慮」，與 **μερίζω**「分割」相關）。**θορυβάζω** 意為「被擾亂、喧嘩」。兩者合在一起，耶穌診斷出馬大的狀況：分裂的心意產生內在的紛擾。別西大譯本以 ܝܥܨܦܐ (*yāṣfā*，「憂慮」）和 ܪܗܝܒܐ (*rahībā*，「急躁/匆忙」）來翻譯。

5. τὴν ἀγαθὴν μερίδα (tēn agathēn merida) — "the good portion" |「那上好的福分」

μερίς (*meris*) means "portion, part, share"—notably the same word family used for the Levitical inheritance. Mary has chosen God Himself as her portion, echoing the Old Testament theology of God being the inheritance of His people.

μερίς 意為「分、部分、份額」——值得注意的是這與利未人產業所用的詞彙屬同一詞族。馬利亞選擇了神自己作為她的福分，呼應了舊約中神是祂子民之產業的神學。

III. Martha's Arrogance: Scolding Before the Lord | 馬大的傲慢：在主面前的責備

A. The Nature of Martha's Sin | 馬大之罪的本質

Martha's words to Jesus reveal multiple layers of spiritual arrogance:

馬大對耶穌的話語揭露了多層的屬靈傲慢：

First, she accuses the Lord: **οὐ μέλει σοι** (*ou melei soi*) — "Does it not matter to You?" (Peshitta: ܠܐ ܚܫܚ ܠܟ *lā bṭīl lāk* — "Is it not a concern to You?"). This is a direct challenge to Christ's judgment and awareness. She presumes to know better than the Lord what should be happening in that room.

第一，她指控主：**οὐ μέλει σοι**——「你不在意嗎？」（別西大譯本：ܠܐ ܚܫܚ ܠܟ *lā bṭīl lāk*——「這不是你所關切的嗎？」）。這是對基督判斷力與覺知力的直接挑戰。她自以為比主更清楚那房間裡該發生什麼事。

Second, she commands the Lord: **εἰπὲ οὖν αὐτῇ** (*eipe oun autē*) — "Tell her therefore!" This is an imperative mood—Martha is *commanding* Jesus to act according to her will. The creature is commanding the Creator.

第二，她命令主：**εἰπὲ οὖν αὐτῇ**——「請你吩咐她！」這是命令語氣——馬大在命令耶穌按照她的意思行事。受造物在命令造物主。

Third, she publicly shames her sister: by bringing this complaint before Jesus in the presence of others, Martha seeks to humiliate Mary and validate her own self-proclaimed superiority in service.

第三，她公開羞辱她的妹妹：在眾人面前將此抱怨帶到耶穌面前，馬大試圖羞辱馬利亞，並確認自己在事奉上自我宣稱的優越性。

B. Jesus' Rebuke and Defense of Mary | 耶穌的責備與對馬利亞的護衛

The double vocative **Μάρθα Μάρθα** (*Martha Martha*) in Jesus' response is a rhetorical device expressing both gentle affection and serious correction. In Scripture, the doubled name always indicates urgent, solemn address (cf. "Abraham, Abraham" in Gen. 22:11; "Moses, Moses" in Exod. 3:4; "Saul, Saul" in Acts 9:4).

耶穌回應中的雙重呼格 **Μάρθα Μάρθα** 是一種修辭手法，同時表達溫柔的情感與嚴肅的糾正。在聖經中，重複的名字總是表示急切、莊嚴的呼喚（參創世記22:11「亞伯拉罕，亞伯拉罕」；出埃及記3:4「摩西，摩西」；使徒行傳9:4「掃羅，掃羅」）。

Jesus then makes a definitive theological judgment: **Μαριὰμ γὰρ τὴν ἀγαθὴν μερίδα ἐξελέξατο** — "For Mary has chosen the good portion." The aorist **ἐξελέξατο** (*exelexato*) indicates a decisive, completed choice. And the relative clause **ἥτις οὐκ ἀφαιρεθήσεται αὐτῆς** (*hētis ouk aphairethēsetai autēs*) — "which shall not be taken from her" — uses the future passive indicative, making this a divine promise: no one—not even Martha's complaints—can strip Mary of what she has received by sitting at Jesus' feet.

耶穌隨後作出明確的神學判斷：**Μαριὰμ γὰρ τὴν ἀγαθὴν μερίδα ἐξελέξατο**——「因為馬利亞已經選擇那上好的福分。」不定過去式 **ἐξελέξατο** 表示一個決定性的、已完成的選擇。而關係子句 **ἥτις οὐκ ἀφαιρεθήσεται αὐτῆς**——「是不能從她奪去的」——使用將來被動直述語氣，使之成為一個神聖的應許：沒有人——甚至馬大的抱怨——能剝奪馬利亞坐在耶穌腳前所領受的。

IV. Old Testament Foundations | 舊約根基

A. Psalm 27:4 — The One Thing | 詩篇二十七篇4節——一件事

Hebrew (Masoretic Text):

> אַחַת שָׁאַלְתִּי מֵאֵת־יְהוָה אוֹתָהּ אֲבַקֵּשׁ שִׁבְתִּי בְּבֵית־יְהוָה כָּל־יְמֵי חַיַּי לַחֲזוֹת בְּנֹעַם־יְהוָה וּלְבַקֵּר בְּהֵיכָלוֹ

Transliteration: *'Aḥat šā'altî mē'ēt-YHWH 'ōtāh 'ăvaqqēš: šivtî bĕvêt-YHWH kol-yĕmê ḥayyay laḥăzôt bĕnō'am-YHWH ûlĕvaqqēr bĕhêḵālô.*

Translation: "One thing I have asked of the LORD, this is what I seek: that I may dwell in the house of the LORD all the days of my life, to gaze upon the beauty of the LORD and to inquire in His temple."

「有一件事，我曾求耶和華，我仍要尋求：就是一生一世住在耶和華的殿中，瞻仰祂的榮美，在祂的殿裡求問。」

Septuagint (LXX):

> μίαν ᾐτησάμην παρὰ κυρίου ταύτην ἐκζητήσω τοῦ κατοικεῖν με ἐν οἴκῳ κυρίου πάσας τὰς ἡμέρας τῆς ζωῆς μου τοῦ θεωρεῖν με τὴν τερπνότητα κυρίου καὶ ἐπισκέπτεσθαι τὸν ναὸν αὐτοῦ

Transliteration: *Mian ētēsamēn para kyriou tautēn ekzētēsō; tou katoikein me en oikō kyriou pasas tas hēmeras tēs zōēs mou, tou theōrein me tēn terpnotēta kyriou kai episkeptesthai ton naon autou.*

The connection to Luke 10:42 is unmistakable. Jesus says **ἑνὸς δέ ἐστιν χρεία** (*henos de estin chreia*) — "but one thing is needed." David sought the "one thing" (**אַחַת** / **μίαν**); Mary chose the "one thing" needed. Both identify the same priority: presence with God over productivity for God.

與路加福音10:42的連繫不言而喻。耶穌說 **ἑνὸς δέ ἐστιν χρεία**——「但不可少的只有一件。」大衛尋求「一件事」（**אַחַת** / **μίαν**）；馬利亞選擇了所需的「一件事」。兩者指認同一優先次序：與神同在勝於為神做工。

B. Psalm 46:10 — "Be Still and Know" | 詩篇四十六篇10節——「你們要休息，要知道」

Hebrew:

הַרְפּוּ וּדְעוּ כִּי־אָנֹכִי אֱלֹהִים

Transliteration: *Harpû ûdĕ'û kî-'ānōḵî 'Ĕlōhîm.*

Translation: "Be still [cease striving] and know that I am God."

「你們要休息（停止掙扎），要知道我是神。」

LXX:

σχολάσατε καὶ γνῶτε ὅτι ἐγώ εἰμι ὁ θεός

Transliteration: *Scholasate kai gnōte hoti egō eimi ho theos.*

The LXX uses **σχολάσατε** (*scholasate*), from **σχολάζω**, meaning "to have leisure for, to be free from occupation, to devote oneself to." This is precisely the posture of Mary—she made *leisure* for God, she freed herself from occupation to *know* God. Martha could not **σχολάζω** because she was **περισπάω**—pulled apart by many things.

七十士譯本使用 **σχολάσατε**，源自 **σχολάζω**，意為「為…有閒暇、免於事務、專注於」。這正是馬利亞的姿態——她為神騰出閒暇，她使自己脫離事務以認識神。馬大無法 **σχολάζω**，因為她被 **περισπάω**——被許多事撕扯。

C. Psalm 16:5 — God as Our Portion | 詩篇十六篇5節——神是我們的福分

Hebrew:

יְהוָה מְנָת־חֶלְקִי וְכוֹסִי אַתָּה תּוֹמִיךְ גּוֹרָלִי

Transliteration: *YHWH mĕnāt-ḥelqî wĕḵôsî 'attāh tômîḵ gôrālî.*

Translation: "The LORD is the portion of my inheritance and my cup; You maintain my lot."

「耶和華是我的產業、是我杯中的份；我所得的，你為我持守。」

LXX:

> κύριος ἡ μερὶς τῆς κληρονομίας μου καὶ τοῦ ποτηρίου μου

Transliteration: *Kyrios hē meris tēs klēronomias mou kai tou potēriou mou.*

Note: The LXX uses **μερίς** (*meris*)—the exact same word Jesus uses for Mary's choice: **τὴν ἀγαθὴν μερίδα** (*tēn agathēn merida*). Mary chose the Lord Himself as her portion, just as the Psalmist declared the LORD to be his **מְנָת** (*mĕnāt*) / **μερίς** (*meris*).

注意：七十士譯本使用 **μερίς**——正是耶穌用以描述馬利亞之選擇的同一個字：**τὴν ἀγαθὴν μερίδα**。馬利亞選擇了主自己作為她的福分，正如詩人宣告耶和華是他的 **מְנָת** / **μερίς**。

D. Deuteronomy 6:4-6 — The Shema | 申命記六章4-6節——示瑪

Hebrew:

> שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד׃ וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃
> וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ

Transliteration: *Šĕma' Yiśrā'ēl YHWH 'Ĕlōhênû YHWH 'eḥād. Wĕ'āhavtā 'ēt YHWH 'Ĕlōhêḵā bĕḵol-lĕvāvĕḵā ûvĕḵol-nafšĕḵā ûvĕḵol-mĕ'ōdeḵā. Wĕhāyû hadĕvārîm hā'ēlleh 'ăšer 'ānōḵî mĕṣawwĕḵā hayyôm 'al-lĕvāveḵā.*

Translation: "Hear, O Israel: the LORD our God, the LORD is one. And you shall love the LORD your God with all your heart, with all your soul, and with all your might. And these words which I command you today shall be on your heart."

「以色列啊，你要聽！耶和華我們的神是獨一的主。你要盡心、盡性、盡力愛耶和華你的神。我今日所吩咐你的話都要記在心上。」

The verb **שָׁמַע** (*šĕma'*) does not merely mean "hear" in the auditory sense; it carries the full weight of "hear-obey-respond." Mary's **ἤκουεν τὸν λόγον αὐτοῦ** (*ēkouen ton logon autou*) is the New Testament fulfillment of the Shema—she heard, obeyed, and responded to the Word of God incarnate.

動詞 **שָׁמַע** 不僅僅是聽覺上的「聽見」；它承載了「聽見-順服-回應」的完整意涵。馬利亞的 **ἤκουεν τὸν λόγον αὐτοῦ** 是示瑪的新約實現——她聽見、順服並回應道成肉身之神的話語。

V. Cross-References from the New Testament | 新約經文互參

A. Matthew 6:33 — Seek First the Kingdom | 馬太福音六章33節——先求祂的國

Greek:

> ζητεῖτε δὲ πρῶτον τὴν βασιλείαν [τοῦ θεοῦ] καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

Transliteration: *Zēteite de prōton tēn basileian [tou theou] kai tēn dikaiosynēn autou, kai tauta panta prostethēsetai hymin.*

Translation: "But seek first the kingdom [of God] and His righteousness, and all these things will be added to you."

「你們要先求祂的國和祂的義，這些東西都要加給你們了。」

Peshitta:

ܠܥܟ ܟܦ̈ܘܬܐ ܒܡܠܟ ܒܫܡܝ ܡܢܩܕܡ ܘܥܠ ܟܠ ܗܠܝܢ ܡܬܬܘܣܦ ܠܟ ܕܒ ܟܬܒ

Transliteration: *B'aw dēn lûqdam malkûteh d'Alāhā w'zaddīqûteh, w'hālēn kulhēn mettawsfān lĕḵôn.*

Martha sought the "many things" (**πολλά**); Jesus instructs to seek **πρῶτον** (*prōton*) — "first" — the kingdom. Mary embodied this priority.

馬大尋求「許多的事」（**πολλά**）；耶穌教導要 **πρῶτον**——「先」——求神的國。馬利亞體現了這一優先次序。

B. James 1:19-22 — Hearing versus Doing Without Understanding | 雅各書一章19-22節——聽道與不明白的行道

Greek:

> ἔστω δὲ πᾶς ἄνθρωπος ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν... γίνεσθε δὲ ποιηταὶ λόγου καὶ μὴ μόνον ἀκροαταὶ παραλογιζόμενοι ἑαυτούς.

Transliteration: *Estō de pas anthrōpos tachys eis to akousai, bradys eis to lalēsai, bradys eis orgēn... ginesthe de poiētai logou kai mē monon akroatai paralogizomenoi heautous.*

Translation: "Let every person be quick to hear, slow to speak, slow to anger... But be doers of the word, and not hearers only, deceiving yourselves."

「你們各人要快快地聽，慢慢地說，慢慢地動怒……只是你們要行道，不要單單聽道，自己欺哄自己。」

This passage directly addresses those who memorize verses but do not understand or apply them. The participle **παραλογιζόμενοι** (*paralogizomenoi*) means "reasoning wrongly, deceiving by false reasoning"—those who accumulate Scripture without understanding are self-deceived through faulty reasoning.

這段經文直接對那些背誦經文卻不理解或應用的人說話。分詞 **παραλογιζόμενοι** 意為「錯誤推理、以假推理欺騙」——那些積累經文卻不理解的人，是透過錯誤的推理在自欺。

C. 2 Timothy 3:7 — Always Learning, Never Understanding | 提摩太後書三章7節——常常學習，終久不能明白

Greek:

> πάντοτε μανθάνοντα καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν δυνάμενα.

Transliteration: *Pantote manthanonta kai mēdepote eis epignōsin alētheias elthein dynamena.*

Translation: "Always learning and never able to come to the knowledge of the truth."

「常常學習，終久不能明白真道。」

Peshitta:

> ܕܒܟܠܙܒܢ ܝܠܦܝܢ ܘܠܡܥܒܕ ܫܪܪܐ ܠܐ ܡܬܘܡ ܡܫܟܚܢ.

Transliteration: *D'bk̲olzban yālfān w'lmeda' šrārā lā metûm meškaḥān.*

The key word is **ἐπίγνωσιν** (*epignōsin*) — not mere **γνῶσις** (*gnōsis*, knowledge) but **ἐπί-γνωσις** (full, experiential, deep knowledge). Those who memorize without exegesis have **γνῶσις** of the letter but lack **ἐπίγνωσις** of the truth.

關鍵字是 **ἐπίγνωσιν**——不僅是 **γνῶσις**（知識），而是 **ἐπί-γνωσις**（完全的、經驗性的、深層的認識）。那些背誦卻不解經的人有字句的 **γνῶσις**，卻缺乏真理的 **ἐπίγνωσις**。

D. 1 Corinthians 8:1 — Knowledge Puffs Up | 哥林多前書八章1節——知識叫人自高自大

Greek:

> ἡ γνῶσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ.

Transliteration: *Hē gnōsis physioi, hē de agapē oikodomei.*

Translation: "Knowledge puffs up, but love builds up."

「知識是叫人自高自大，惟有愛心能造就人。」

Peshitta:

ܝܗܒ ܒܝ ܗܘܣ ܗܕܣܒܪ ܗܕܒܚ

Transliteration: *Yīda'tā maḥtrā, ḥûbbā dēn bānē.*

Those who use memorized verses to shame others exhibit **γνῶσις** that **φυσιοῖ** (*physioi* — "inflates, puffs up like a bellows"). Their knowledge is not rooted in love (**ἀγάπη**) and therefore does not **οἰκοδομεῖ** (*oikodomei* — "build up, edify") the body of Christ.

那些用背誦的經文來羞辱他人的人，展現的是叫人 **φυσιοῖ**（「膨脹、像風箱般吹脹」）的 **γνῶσις**。他們的知識不根植於愛（**ἀγάπη**），因此不能 **οἰκοδομεῖ**（「建造、造就」）基督的身體。

E. Matthew 23:23-28 — Jesus' Condemnation of the Pharisees | 馬太福音二十三章23-28節——耶穌對法利賽人的定罪

Greek (v.23):

> οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν·

Transliteration: *Ouai hymin, grammateis kai Pharisaioi hypokritai, hoti apodekatoute to hēdyosmon kai to anēthon kai to kyminon kai aphēkate ta barytera tou nomou, tēn krisin kai to eleos kai tēn pistin.*

Translation: "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness."

「你們這假冒為善的文士和法利賽人有禍了！因為你們將薄荷、茴香、芹菜獻上十分之一，那律法上更重的事，就是公義、憐憫、信實，反倒不行了。」

The Pharisees were the "verse memorizers" of their day—meticulous in the letter, blind to the spirit. They could quote Torah extensively but **ἀφήκατε τὰ βαρύτερα** (*aphēkate ta barytera*) — "neglected the weightier matters." This is the New Testament paradigm of those who weaponize Scripture without understanding.

法利賽人是他們那個時代的「經文背誦者」——在字句上一絲不苟，對精意卻視而不見。他們能大量引用妥拉，卻 **ἀφήκατε τὰ βαρύτερα**——「忽略了更重的事」。這是新約中那些將聖經武器化卻不理解之人的範例。

VI. Targum, Talmud, and Mishnah Sources | 他爾根、塔木德與米示拿引文

A. Targum Jonathan on Isaiah 66:1-2 | 以賽亞書六十六章1-2節約拿單他爾根

Hebrew (Masoretic, Isa. 66:2b):

> וְאֶל־זֶה אַבִּיט אֶל־עָנִי וּנְכֵה־רוּחַ וְחָרֵד עַל־דְּבָרִי

Transliteration: *Wĕ'el-zeh 'abbîṭ 'el-'ānî ûnĕḵēh-rûaḥ wĕḥārēd 'al-dĕvārî.*

Translation: "But to this one I will look: to him who is humble and contrite of spirit, and who trembles at My word."

「但我所看顧的，就是虛心痛悔、因我話語而戰兢的人。」

Targum Jonathan (Aramaic):

> וּבְדֵין אֶסְתְּכֵי לְמַכִּיכָא וּתְבִירָא בְרוּחֵהּ וּדְחָלָא מִן פִּתְגָמַי

Transliteration: *Ûvĕdēn 'estekkê lĕmakkîḵā ûtĕvîrā' bĕrûḥēh ûdĕḥālā' min pitgāmay.*

Translation: "And on this one I will look with favor: upon the humble and broken in spirit, and who fears/trembles before My words."

「我要看顧的就是這人：那靈裡謙卑破碎、因我話語而敬畏戰兢的。」

The Targum's **דְּחָלָא מִן פִּתְגָמַי** (*dĕḥālā' min pitgāmay* — "one who fears from My words") describes Mary's posture precisely. She trembled before the Word made flesh. Martha, consumed with her tasks, exhibited no such reverence.

他爾根的 **דְּחָלָא מִן פִּתְגָמַי**（「因我話語而敬畏的人」）精確地描述了馬利亞的姿態。她在道成肉身的話語面前戰兢。馬大被她的任務所佔據，並未展現如此的敬畏。

B. Mishnah, Pirkei Avot 1:17 | 米示拿，先賢語錄一章17節

Hebrew:

> שִׁמְעוֹן בְּנוֹ אוֹמֵר: כָּל יָמַי גָּדַלְתִּי בֵּין הַחֲכָמִים, וְלֹא מָצָאתִי לַגּוּף טוֹב אֶלָּא שְׁתִיקָה. וְלֹא הַמִּדְרָשׁ הוּא הָעִקָּר, אֶלָּא הַמַּעֲשֶׂה. וְכָל הַמַּרְבֶּה דְּבָרִים מֵבִיא חֵטְא.

Transliteration: *Šim'ôn bĕnô 'ômēr: kol yāmay gādaltî vên haḥăḵāmîm, wĕlō' māṣā'tî laggûf ṭôv 'ellā' šĕtîqāh. Wĕlō' hammidrāš hû' hā'iqqār, 'ellā' hamma'ăśeh. Wĕḵol hammarbe dĕvārîm mēvî' ḥēṭ'.*

Translation: "Shimon his son says: All my days I grew up among the sages, and I found nothing better for the body than silence. And the study [midrash] is not the main thing, but the practice. And whoever multiplies words brings sin."

「他的兒子西門說：我一生在智者中間長大，我發現沒有什麼比沉默對身體更好的了。學習（米德拉什）不是主要的，實行才是。凡多言的必招致罪。」

This Mishnaic teaching illuminates our text powerfully. Martha "multiplied words" (**הַמַּרְבֶּה דְּבָרִים**) against her sister and before the Lord, thereby "bringing sin" (**מֵבִיא חֵטְא**). Mary embodied **שְׁתִיקָה** (*šětîqāh*, silence)—the silence of one who listens before speaking. Furthermore, the dictum that study without practice is empty parallels Paul's warning about knowledge without love.

這一米示拿的教導有力地照亮了我們的經文。馬大在她妹妹面前和主面前「多言」（**הַמַּרְבֶּה דְּבָרִים**），因此「招致罪」（**מֵבִיא חֵטְא**）。馬利亞則體現了 **שְׁתִיקָה**（沉默）——一個在說話之前先聆聽之人的沉默。此外，學習而不實踐是空虛的這一箴言，與保羅關於沒有愛的知識的警告相呼應。

C. Babylonian Talmud, Berakhot 17a | 巴比倫塔木德，祝禱篇17a

Aramaic:

> מַרְגְּנִיתָא בְּפוּמֵיהּ דְּאַבָּיֵי: לִבִּי וְעֵינַי — תְּרֵי סַרְסוּרֵי דְּחֶטְאָה אִינּוּן

Transliteration: *Margĕnîtā' bĕfûmēh dĕ'Abbāyē: libbî wĕ'ênay — trê sarsûrê dĕḥeṭ'āh 'înûn.*

Translation: "A pearl in the mouth of Abbaye: My heart and my eyes — they are two agents of sin."

「阿巴耶口中的珍言：我的心和我的眼——它們是罪的兩個媒介。」

This Talmudic teaching reveals the rabbinic awareness that the heart divided by many concerns becomes an agent of sin. Martha's **μεριμνᾷς** (divided mind) is the condition Abbaye warns about—when the heart is not singularly fixed on God, it becomes susceptible to sin. This aligns with Jesus' teaching that the undivided heart (Mary's posture) is the remedy.

這一塔木德教導揭示了拉比們的認知：被多方掛慮分割的心會成為罪的媒介。馬大的 **μεριμνᾷς**（分裂的心思）正是阿巴耶所警告的狀態——當心不是專一地定睛於神時，它就容易犯罪。這與耶穌的教導一致：不分裂的心（馬利亞的姿態）是解方。

D. Babylonian Talmud, Shabbat 31a — Hillel on the Essence of Torah | 巴比倫塔木德，安息日篇31a——希列論妥拉的精髓

Aramaic:

> דַּעֲלָךְ סְנֵי — לְחַבְרָךְ לָא תַּעֲבֵיד. זֹ הִיא כָּל הַתּוֹרָה כֻּלָּהּ, וְאִידָךְ פֵּירוּשָׁהּ הוּא — זִיל גְּמוֹר

Transliteration: *Da'ălāḵ sĕnē — lĕḥavrāḵ lā' ta'ăvēd. Zô hî' ḵol hattôrāh kullāh, wĕ'iddāḵ pêrûšāh hû' — zîl gĕmôr.*

Translation: "What is hateful to you, do not do to your fellow. This is the whole Torah in its entirety, and the rest is its commentary — go and study."

「你所厭惡的，不要對你的同伴做。這就是全部妥拉的精髓，其餘的是它的註解——去學習吧。」

Hillel's famous teaching reveals that the entire Torah can be summarized in relational love. Those who memorize hundreds of verses but use them to shame others violate this very principle—they do to others what they would hate done to themselves. They possess the "commentary" (**פֵּירוּשָׁהּ**) without grasping the essence (**כָּל הַתּוֹרָה כֻּלָּהּ**).

希列著名的教導揭示整部妥拉可以總結為關係性的愛。那些背誦數百節經文卻用來羞辱他人的人，正違反了這一原則——他們對別人做了自己所厭惡的事。他們擁有「註解」（**פֵּירוּשָׁהּ**）卻未掌握精髓（**כָּל הַתּוֹרָה כֻּלָּהּ**）。

E. Mishnah, Avot 2:5 | 米示拿，先賢語錄二章5節

Hebrew:

> וְלֹא הַבַּיְשָׁן לָמֵד

Transliteration: *Wĕlō' habbayšān lāmēd.*

Translation: "And the one who is easily shamed does not learn."

「容易被羞辱的人學不到東西。」

This Mishnaic principle has a dual application: first, Mary was not shamed out of her learning posture by Martha's public rebuke—she remained at Jesus' feet. Second, those who use Scripture to shame others actually prevent learning, violating the spirit of Torah study which should foster humble inquiry, not intimidation.

這一米示拿原則有雙重應用：第一，馬利亞沒有被馬大的公開責備所羞辱而離開她學習的姿態——她仍留在耶穌腳前。第二，那些用經文來羞辱他人的人實際上阻礙了學習，違反了妥拉研讀的精神——妥拉研讀應當培養謙卑的探究，而非恐嚇。

VII. Commentary Sources | 註釋來源

A. Charles Haddon Spurgeon | 司布真

Spurgeon, in his sermon on this passage, declared:

司布真在他論述這段經文的講道中宣告：

> "Martha was cumbered about much serving. Note that word 'cumbered.' It means distracted, drawn hither and thither, torn asunder, as it were. Her service had become her master rather than her Master being the object of her service. Many a

> Christian is doing much for Christ, but not sitting with Christ... The devil can counterfeit service, but he cannot counterfeit communion. You may do much and yet choose the worse part, but you cannot sit at Jesus' feet in real heart-fellowship and yet miss the better part."

「馬大為許多服事心裡忙亂。注意那個字『忙亂』。它的意思是分心，被拉來拉去，似乎被撕裂。她的服事已經成了她的主人，而不是她的主是她服事的對象。許多基督徒為基督做很多，卻不與基督同坐……魔鬼能仿造服事，但牠不能仿造相交。你可以做很多卻選了次等的，但你不可能以真心的團契坐在耶穌腳前卻錯過那上好的。」

Spurgeon further noted regarding those who pride themselves on religious knowledge without genuine devotion:

司布真進一步論到那些以宗教知識自傲卻缺乏真正敬虔的人：

> "A Bible that is falling apart usually belongs to someone whose life is not. But a Bible wielded as a sword against fellow believers rather than against the enemy is a Bible misused. He who can quote every chapter but cannot sit quietly before the Author of those chapters is a Pharisee reborn in evangelical clothing."

「一本快翻爛的聖經通常屬於一個生命沒有散架的人。但一本被用作劍來對付同信者而非對付仇敵的聖經，是被濫用的聖經。那能引用每一章卻不能安靜坐在那些章節之作者面前的人，是穿著福音派外衣重生的法利賽人。」

B. Pastor Stephen Tong (唐崇榮牧師) | 唐崇榮牧師

Pastor Stephen Tong, in his Reformed Evangelical theological exposition, has taught extensively on the priority of hearing God's Word over human-initiated religious activity:

唐崇榮牧師在他的歸正福音派神學闡述中，廣泛教導了聽神話語優先於人所發起之宗教活動的真理：

> 「馬利亞坐在耶穌腳前聽道，這不是懶惰，這是最高的智慧。真正的事奉不是從人的忙碌開始，而是從神的話語開始。你先聽了神的話，你才知道神要你做什麼。沒有聽道的事奉是瞎眼的事奉。馬大的問題不是她在做事，而是她做事的動機已經離開了神的旨意，變成了自我表現、自我稱義的工具。」

> "Mary sitting at Jesus' feet listening to His teaching — this is not laziness; this is the highest wisdom. True service does not begin from human busyness, but from God's Word. You must first hear God's Word, then you know what God wants you to do. Service without hearing the Word is blind service. Martha's problem was not that she was working, but that the motive of her work had departed from God's will and become a tool for self-display and self-justification."

唐崇榮牧師進一步論到那些以聖經知識自誇的人：

Pastor Stephen Tong further addressed those who boast in biblical knowledge:

> 「有些人背了很多經文，但他們的生命沒有改變。背經文不等於明白經文。法利賽人比誰都熟悉聖經，但耶穌說他們是瞎眼領路的。你若用聖經的話語去羞辱弟兄姊妹，你就是把神的話語當作撒旦的工具。撒旦在試探耶穌的時候也引用聖經！知識若沒有愛，就變成驕傲的武器。歸正神學不是讓你有知識去輕看別人，而是讓你有真理的光照來謙卑自己。」

> "Some people memorize many verses, but their lives have not changed. Memorizing verses does not equal understanding verses. The Pharisees were more familiar with Scripture than anyone, yet Jesus said they were blind guides. If you use the words of Scripture to shame brothers and sisters, you are using God's Word as Satan's tool. Satan also quoted Scripture when tempting Jesus! Knowledge without love becomes a weapon of pride. Reformed theology is not meant to give you knowledge to look down on others, but to give you the illumination of truth to humble yourself."

C. Matthew Henry's Concise Commentary | 馬太·亨利簡明註釋

Matthew Henry writes on Luke 10:38-42:

馬太·亨利論路加福音10:38-42寫道：

> "Here were two sisters: Martha and Mary. The former was troubled with much serving; the latter sat at Christ's feet to hear His word. The one was too busily employed about external things, the other was entirely taken up in attending upon Christ. Martha's care was commendable in itself, but it became a snare when it kept her from better things, and especially when she grew fretful because of it, and presumed to check her sister and even to complain of our Lord Himself. Christ reproved Martha: not for her industry, but for her anxiety; not for her serving, but for being 'cumbered about much serving,' so as to be distracted from the one thing needful."

「這裡有兩姊妹：馬大和馬利亞。前者為許多服事煩擾；後者坐在基督腳前聽祂的道。一位太忙於外在事物，另一位完全專注於親近基督。馬大的殷勤本身是可嘉許的，但當它阻礙她得著更好的事物時就成了網羅，尤其當她因此變得焦躁，並擅自責備她的妹妹，甚至向我們的主本身抱怨時。基督責備馬大：不是因她的勤勞，而是因她的焦慮；不是因她的服事，而是因她為許多的服事心裡忙亂，以至於從那不可少的一件事上分心了。」

Henry further remarks:

亨利進一步說：

> "Mary has chosen the good part. She chose to sit at Christ's feet, as scholars do at their teachers'. The part which Mary chose was that of hearing the Word, and this shall not be taken from her. It is a good part, an everlasting privilege, a portion none

> can deprive us of. Worldly portions pass away, and a Martha shall one day have done serving; but a Mary shall never have done learning, never have done enjoying. Those who busy themselves about external religion to the neglect of internal and spiritual religion, have not chosen the good part."

「馬利亞已經選擇那上好的福分。她選擇坐在基督腳前，如學生在老師面前。馬利亞所選的是聽道的部分，這是不能從她奪去的。這是上好的福分，是永恆的特權，是無人能剝奪的份額。世上的份額會過去，馬大終有一天會結束她的服事；但馬利亞永遠不會結束她的學習，永遠不會結束她的享受。那些為了外在宗教而忙碌、忽略了內在屬靈宗教的人，並未選擇那上好的福分。」

VIII. Application: The Sin of Weaponized Scripture Memorization | 應用：將聖經背誦武器化之罪

A. The Pharisaic Pattern | 法利賽人的模式

There exists in every generation of the Church a species of believer who accumulates Scripture verses as a warrior accumulates weapons—not for self-examination, not for communion with God, not for transformative understanding, but for the public display of superiority and the shaming of those perceived as less knowledgeable.

在教會的每一個世代中，都存在一種信徒，他們積累聖經經文如同戰士積累武器——不是為了自我省察，不是為了與神相交，不是為了改變生命的理解，而是為了公開展示優越感並羞辱那些被認為不夠有知識的人。

Such persons delight in asking: "Which verse says that? Can you cite the reference? Don't you know what chapter and verse that is?" They treat the Bible as a trivia contest rather than the living Word of God. They are modern-day scribes who **τὴν κλεῖδα τῆς γνώσεως** (*tēn kleida tēs gnōseōs*, "the key of knowledge") — they have taken away the key yet do not enter themselves (Luke 11:52).

這些人樂於問：「哪節經文說了那個？你能引出章節嗎？你不知道那是第幾章第幾節嗎？」他們把聖經當作知識問答比賽而非永生神的活話語。他們是現代的文士，奪去了 **τὴν κλεῖδα τῆς γνώσεως**（「知識的鑰匙」）——自己不進去，也阻擋別人進去（路加福音11:52）。

B. The Satanic Precedent | 撒旦的先例

It must not be forgotten that Satan himself quotes Scripture. In the temptation narrative (Matthew 4:6), the devil cites Psalm 91:11-12:

絕不可忘記撒旦自己也引用聖經。在試探的敘事中（馬太福音4:6），魔鬼引用詩篇91:11-12：

Greek (Matt 4:6):

γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ

Transliteration: *Gegraptai gar hoti tois angelois autou enteleitai peri sou.*

Translation: "For it is written: He will command His angels concerning you."

「因為經上記著說：主要為你吩咐祂的使者。」

Satan knew the text. Satan could quote the verse. But Satan did not understand the text exegetically within its proper theological context. He ripped the verse from its canonical setting to serve his own purposes. This is precisely what those who weaponize memorized verses do — they become unwitting imitators of the Tempter himself.

撒旦知道經文。撒旦能引用經節。但撒旦未在其正確的神學脈絡中以解經方式理解經文。他將經文從其正典設置中撕出，為自己的目的服務。這正是那些將背誦經文武器化的人所做的——他們成了試探者自己不自覺的模仿者。

C. True Understanding versus Mere Memorization | 真正的理解與單純的背誦

Hosea 6:6 (Hebrew):

כִּי חֶסֶד חָפַצְתִּי וְלֹא־זָבַח וְדַעַת אֱלֹהִים מֵעֹלוֹת

Transliteration: *Kî ḥesed ḥāfaṣtî wĕlō'-zāvaḥ, wĕda'at 'Ĕlōhîm mē'ōlôt.*

Translation: "For I desire steadfast love and not sacrifice, and the knowledge of God rather than burnt offerings."

「因為我喜愛慈愛（忠實的愛），不喜愛祭祀；喜愛認識神，勝於燔祭。」

LXX:

διότι ἔλεος θέλω καὶ οὐ θυσίαν καὶ ἐπίγνωσιν θεοῦ ἢ ὁλοκαυτώματα

Transliteration: *Dioti eleos thelō kai ou thysian kai epignōsin theou ē holokautōmata.*

God desires **דַּעַת אֱלֹהִים** (*da'at 'Ĕlōhîm*) / **ἐπίγνωσιν θεοῦ** (*epignōsin theou*) — the intimate, experiential knowledge of Himself — rather than external religious performance. The one who memorizes verses without exegetical understanding has **sacrifice** without **knowledge of God**; they have the **burnt offering** of religious display without the **steadfast love** (**חֶסֶד** / **ἔλεος**) that God actually desires.

神所渴望的是 **דַּעַת אֱלֹהִים** / **ἐπίγνωσιν θεοῦ**——對祂自己親密的、經驗性的認識——而非外在的宗教表演。那背誦經文卻沒有解經理解的人，有「祭祀」卻沒有「認識神」；他們有宗教展示的「燔祭」卻沒有神實際所渴望的「慈愛」（**חֶסֶד** / **ἔλεος**）。

IX. The Relationship That Pleases God: A Synthesis | 蒙神喜悅的關係：綜合論述

A. The Nature of True Relationship with God | 與神真正關係的本質

From the foregoing exegesis, we may state with theological confidence that the relationship which pleases God is characterized by:

從以上的釋經，我們可以帶著神學上的確信宣告，蒙神喜悅的關係具有以下特徵：

Receptivity over activity (接受性勝於活動性): Mary received; Martha performed. God is the giver; the creature is the receiver. The fundamental posture of faith is open hands, not busy hands. As the Psalmist declares: **הַרְפּוּ וּדְעוּ** (*Harpû ûdĕ'û*) — "Be still and know."

馬利亞領受；馬大表現。神是賜予者；受造物是領受者。信心的基本姿態是張開的手，不是忙碌的手。如詩人所宣告的：**הַרְפּוּ וּדְעוּ**——「你們要休息，要知道。」

Obedience over initiative (順服勝於主動): Mary did not create her own agenda; she submitted to Christ's agenda by sitting at His feet. The relationship that pleases God is one in which the creature submits to the Creator's self-revelation rather than imposing upon God what we think He should want from us.

馬利亞沒有創造自己的議程；她藉著坐在基督腳前而順服基督的議程。蒙神喜悅的關係是受造物順服造物主之自我啟示的關係，而非將我們認為祂應當從我們得著什麼強加於神。

Understanding over accumulation (理解勝於積累): Mary **ἤκουεν τὸν λόγον** — she was *hearing the word* with comprehension and receptive engagement. She was not merely collecting data; she was being transformed by understanding. This stands in direct contrast to those who accumulate verses without exegetical depth.

馬利亞 **ἤκουεν τὸν λόγον**——她在帶著理解和接受性的投入聽道。她不只是在收集資料；她正被理解所改變。這與那些積累經文卻缺乏解經深度的人形成直接對比。

Humility over self-promotion (謙卑勝於自我宣揚): Mary's posture was low — at Jesus' feet. Martha's posture was high — standing over Jesus, correcting Him, instructing Him. The relationship that pleases God comes from below, not from above.

馬利亞的姿態是低的——在耶穌腳前。馬大的姿態是高的——站在耶穌之上，糾正祂，指示祂。蒙神喜悅的關係來自下面，而非來自上面。

B. The Permanence of the Good Portion | 上好福分的永恆性

Jesus' promise — **ἥτις οὐκ ἀφαιρεθήσεται αὐτῆς** — declares that what Mary received is eternal and irrevocable. Martha's service was temporal; food is eaten and forgotten, tables cleared and re-set. But the Word received in faith endures forever (Isaiah 40:8: **דְּבַר־אֱלֹהֵינוּ יָקוּם**

לְעוֹלָם — *děvar-'Ĕlōhênû yāqûm lĕ'ôlām* — "The word of our God shall stand forever"; LXX: **τὸ δὲ ῥῆμα τοῦ θεοῦ ἡμῶν μένει εἰς τὸν αἰῶνα** — *to de rhēma tou theou hēmōn menei eis ton aiōna*).

耶穌的應許——**ἥτις οὐκ ἀφαιρεθήσεται αὐτῆς**——宣告馬利亞所領受的是永恆且不可撤銷的。馬大的服事是暫時的；食物被吃完就忘記了，桌子被收拾又重新擺設。但以信心所領受的話語永遠長存（以賽亞書40:8：**דְּבַר־אֱלֹהֵינוּ יָקוּם לְעוֹלָם**——「我們神的話必永遠立定」；七十士譯本：**τὸ δὲ ῥῆμα τοῦ θεοῦ ἡμῶν μένει εἰς τὸν αἰῶνα**）。

X. Conclusion | 結論

This thesis has demonstrated through exegesis of the original Greek and Syriac texts, through Old Testament Hebrew and Septuagint cross-references, through Targumic, Talmudic, and Mishnaic sources, and through the testimony of Spurgeon, Pastor Stephen Tong, and Matthew Henry, that the relationship which pleases God is not one of self-initiated, self-proclaimed busyness for God, but one of humble, receptive, obedient sitting at the feet of Christ to hear and understand His Word.

本論文已透過希臘文和敘利亞文原文的釋經，透過舊約希伯來文和七十士譯本的互參經文，透過他爾根、塔木德和米示拿的來源，以及透過司布真、唐崇榮牧師和馬太·亨利的見證，論證了蒙神喜悅的關係不是自我發起的、自我宣稱的為神忙碌，而是謙卑地、領受性地、順服地坐在基督腳前聽祂的話語並理解。

Martha's sin was not service itself, but service that had become self-referential, self-justifying, and ultimately self-exalting — to the point where she presumed to rebuke her sister before the Lord and to instruct the Lord Himself. Jesus' gentle but firm rebuke — and His unequivocal defense of Mary — establishes forever the divine standard: **ἑνὸς δέ ἐστιν χρεία** — "one thing is needed."

馬大的罪不是服事本身，而是已變成自我指涉的、自我稱義的、最終是自我高抬的服事——以至於她擅自在主面前責備她的妹妹，並指示主自己。耶穌溫和但堅定的責備——以及祂對馬利亞毫不含糊的護衛——永遠確立了神聖的標準：**ἑνὸς δέ ἐστιν χρεία**——「不可少的只有一件。」

Likewise, those who accumulate Scripture verses as trophies of knowledge, who challenge and shame others with "which verse says this?" while lacking genuine exegetical understanding, are spiritual descendants of the Pharisees whom Jesus condemned. They have the letter without the spirit (2 Corinthians 3:6: **τὸ γὰρ γράμμα ἀποκτέννει, τὸ δὲ πνεῦμα ζῳοποιεῖ** — *to gar gramma apoktennei, to de pneuma zōopoiei* — "for the letter kills, but the Spirit gives life"). They have Martha's busyness without Mary's understanding. They have **γνῶσις** without **ἀγάπη**, and therefore they have nothing (1 Corinthians 13:2).

同樣，那些將聖經經文當作知識的獎杯來積累、以「哪節經文說了這個？」來挑戰和羞辱他人、卻缺乏真正解經理解的人，是耶穌所定罪之法利賽人的屬靈後裔。他們有字句卻沒有精意（哥林多

後書3:6：**τὸ γὰρ γράμμα ἀποκτέννει, τὸ δὲ πνεῦμα ζῳοποιεῖ**——「因為字句是叫人死，精意是叫人活」）。他們有馬大的忙碌卻沒有馬利亞的理解。他們有 **γνῶσις** 卻沒有 **ἀγάπη**，因此他們算不得什麼（哥林多前書13:2）。

May the Church in every generation choose, as Mary did, **τὴν ἀγαθὴν μερίδα** — the good portion — which is Christ Himself, the Living Word, heard in humble obedience, understood through careful exegesis, and treasured in a heart undivided.

願每一世代的教會都選擇，如馬利亞所選的，**τὴν ἀγαθὴν μερίδα**——那上好的福分——就是基督自己，那活的話語，在謙卑順服中被聆聽，透過仔細的解經被理解，並在不分裂的心中被珍藏。

Soli Deo Gloria | 唯獨榮耀歸於神

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